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The poore man dies, so doth the Potentate;
And though to y^e Worlds eye Kings seeme compleate
Their standing high makes but their fall the greater.*

Phuahan sculpsit.



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Great Britains SALOMON.

A
Sermon Preached at
THE MAGNIFICENT
Funerall, of the most high and mighty
King, I A M E S, the late King of Great
Britaine, France, and Ireland, defender
of the Faith, &c.

At the Collegiat Church of Saint P E T E R at
Westminster, the seventh of May 1625.

By the Right Honorable, and Right
Reuerend Father in God, I O H N, Lord Bi-
shop of *Lincolne*, Lord Keeper of the
Great Seale of England, &c.

L O N D O N,
Printed by *John Bill*, Printer to the
Kings most Excellent Maiestie.

1625.



1 Kings 11. { 41.
 { 42. and part of the
 { 43. Verse.

And the rest of the words of Salomon, and all that he did, and his wisdom, are they not written in the Booke of the Acts of Salomon?

And the time that Salomon reigned in Hierusalem over all Jsrael, was forty yeeres.

And Salomon slept with his Fathers, and was buried in the Citie of Dauid his Father.



Great Brittaines SALOMON.

Most high, and mighty,



Oft honorable,
worshipfull, and
well beloued in
our Lord, and
Saviour I E S V S
Christ; It is not
I, but this wo-
ful *Accident*, that
chooseth this *Text*. You know best,
that no *Booke* will serue this turne, but

^a 1 Sam. 13. 1.
*Filius unius anni
 erat Saul. Simplex
 & innocens tan-
 quam puer unius
 anni.* Cald. pa-
 raph. Hieron.
 P. Damian. l. 2. ad
 Albericum. Car-
 din.

^b 1 Sam. 13. 13.
*Stultè egisti, nec
 custodisti mandata
 Domini Dei tui.*

^c 2 Sam. 32. 35.

^d Plutarchus in
 Eumene.

the Booke of the *Kings*; no King, but one of the *best* Kings; none of the *best* Kings, but one that raigned *ouer all Israel*, which must be either *Saul* (as ^a yet good) or *Dauid*, or *Salomon*; no King of *all Israel*, but one of the *wisest* Kings, which cannot be ^b *Saul*, but either *Dauid*, or *Salomon*; none of the *wisest* Kings neither, vnlesse hee be a *King of Peace*, which cannot be *Dauid*, ^c a *Man of War*, but onely *Salomon*; no King of Peace neither (the more is our grieve) aliue, and in his *Throne*, and therefore it must of necessitie be the *Funerals*, and *Obitts* of King *Salomon*, which wee haue in these words: *And the rest of the words of Salomon, &c.*

I Must no otherwise paint *Salomon* this day, then as *Apelles* was wont to doe King *Antigonus*, which was ^d *ima-
 gine lusca*, halfe-fac't, and of one side onely, to conceale the want of an eye, which hee had on the other. For if I should set him out in the full proporti-
 on,

on, and leaue not so much as a wart, or a mole vndescribed, he would proue, but a foile, and a shadow, and not (as I desire he should) a liuely *image*, and representation to decke, and adorn these present *Funerals*. His *Vices* can be no blemish to that *King*, that resembled him onely in his choicest *Vertues*. The *Rule* in *Scripture* doth differ much from that in the *Painters* shop. For here *Coppies* doe many times exceede the *Originals*. *Salomon* was a *Type* of *Christ* himselfe, and by consequence a *Paterne* for any *Christian*. I doe therefore in these three *Verses* obserue three parts, the *Happy Life*, the *Happy Raigne*, and the *Happy End* of this great *King Salomon*. For the first part, his *Life* was happy in foure respects. First, for his *Sayings*, *The rest of the Words*. Secondly, for his *Doings*; And all that hee did. Thirdly, for his *Wisedome*; And his *Wisedome*. And fourthly, for the *Eternitie*, and preservation of all these, In a Booke of *Annals* of the *Acts of Salomon*; And the rest of the words of

Salomon, &c. For the *second part*, his *Raigne* was *Happy* for three *Circumstances*. First for a great *Capitall Citie*, wherein hee resided, which was *Hierusalem*; *Hee rained in Hierusalem*. Secondly, for a great *Circuit* of Ground in which he commanded, which was, *all Israel*; *ouer all Israel*. Thirdly, and lastly, for a great *Space of time*, whercin he flourished, which was *forty yeares*; *And the time which Salomon rained in Ierusalem ouer all Israel, was forty yeares*. For the *third part*, his *End* was *Happie* in a threefold *Circumstance*. First, in regard of his *death*, which was not a sudden, and violent dying, but an affected, and premeditated kinde of *Sleeping*; *And Salomon slept*. Secondly, in regard of his *Soule* at the time of his *death*, the which (^ahoweuer wanton, and vnru-ly wits haue made their disputes) went to no other place, then the receptacle of his *Fathers*; *And Salomon slept with his Fathers*. Thirdly, and lastly, in regard of his *Body* after his *death*, which was

no

^a *Vid.* Io. Mon-
thol. in *Prompt.*
Iuris. verbo Salo-
mon.

no way despised, or neglected, but solemnly interred in the *Sepulchers* of the *Kings*, in the *Tower of Sion*, and the *Citie of David his Father*; And *Salomon* slept with his *Fathers*, and was buried in the *Citie of David his Father*.

Nor doth this Text hang together like a rope of sands, but the parts thereof are chained, and linked very fast, in a mutuall cohærence one with another. For first, ^a *Nullus magnam potentiam sine Eloquentia est consecutus*, saith *Tacitus*, No glorious King, but was a ^b *Kinde of Speaker*, and therefore here are *Words*; *Reliquum verborum*, as *Saint Hierome* reads it, *the rest of the Words*. Secondly, because they are not *Words*, but ^c *Actions*, that æternize a *King*, here are *Actions* likewise; *Quæ fecit*, *All that hee did*. Thirdly, because *Actions* from without are of small continuance, without a *Well* from within for a new supply, here is a *Pond* to feed them from time to time; *Sapientia eius*, *His vnderstanding*, and *wisedome*; And his *wisedome*. Fourthly,

^a *Annal. 13.*

^b For as *Alexander* tells his Father *Philip*. Such Exquifitenesse in this kinde, as he his Father expressed, is not required in euery King. Ἐπὶ μὲν ἔν ποιῆν, ὡ πατὴρ, ἢ λόγους πρὸς συγγράφειν, ὅποιας οὐ τὰς ἐπιστολάς, ἀλλ' ὡν σφόδρα σέφαιεν ἐνδοκίμειν, ἔπειτα τοὺς ἀναγκαζόν τοὺς βασιλεῖσιν. *Dion. Chrys. orat. 2. περὶ βασιλείας.*

^c τεκμαίρει χεῖρ' ἔχασον. *Pyndar. Olimp. od. 6.* Ἀνδρίαντα μὲν τὸ γῆμα, ἀνδρα δ' ἢ πρᾶξις κοσμεῖ. *Nazianz. Orat. 30.*

^a Iul. Capitol. in
Antonino Philo-
sopho. & Anton. de
Guevara. in Ho-
rol. princ.

^b Sueton. in eius
vita. Sibi & suis
in dardanis pre-
cabatur. cap. 99.

Fourthly, because this *Wisdom* would be soone forgotten (^a as *M. Aurelius* was wont to complaine) without a *Historie*, here is a *Historie* provided of the Acts of *Salomon*; *The Booke of the Acts of Salomon*. Fifthly, because a *Historie* written in an obscure place, of a little Countrey, and but a short time, is of no esteeme, and reputation, here are all things fitted for *Fame*, and æternitie, A great Citie, to wit, *Hierusalem*; He raigned in *Hierusalem*. A great Empire, the twelue Tribes of *Israel*; ouer all *Israel*. A great, and a long raigne, for the space of forty yeares; *The time that he raigned ouer all Israel was forty yeares*. Sixthly, because such a long, and glorious life would be crown'd (^b as *Augustus* was wont to say) with a faire, and an easie death, here is a dying compar'd to a sleeping; *Dormiuitq; Salomon, And Salomon slept*. Seuenthly, because the Soule, which cannot sleepe, must be provided for, as well, as the *Body*, it is disposed of to his hearts desire, In the Societie of *David*,

David, and the rest of his Fathers ; Cum Patribus suis, With his Fathers. Lastly, though this be enough for a Private Man, yet somewhat more would bee wished in a King. That Body, ^a which so repræsented God himselfe, when it was aliue, must not bee neglected now it is dead. And therefore he is buried in the Sepulchre of the Kings, and the Citie of David ; in Ciuitate David Patris sui, In the Citie of David his Father. And the rest of the words of Salomon, &c.

But you will say, All these parts re-
ferre to King Salomon, and that King
JAMES is forgotten in the *diuision*.
Most High, and Mightie, Right Ho-
nourable, and Right Dearly Beloued ;
Our late *Soueraigne* shall be remem-
bred in due time, and much to the ho-
nour of King Salomon. King Salomon
in his *Funeralls* had a glorious *Tombe* in
deed, as ^b *Iosephus* describes it, but hee
had no *Statue* at all caried before him.
That was peraduenture scarce to lerable
amongst the *Iewes*. A *Tombe* he proui-

B

ded

^a Εἰκόνη Στήλη,
Anton. Monach.
ἐν τῇ μελίσσῃ. Εἰς.
β. κεφ. α. Datur
hoc illustrium vi-
rorum posteritati,
ut exequijs à Pro-
miscua Sepultura
separentur, &c.
Tacit. Annal. 16.

^b Antiq. l. 7. c. 12.

^a De reb. Salom.
l. 8. c. 3. & Serli-
us. de Architect.
l. 3.

^b 4 Reg. 21. 28.
2 Chron. 21. 20.
2 Chron. 24. 25.

^c Lib. 3.

^d Matth. 12. 42.

ded for himselfe, and so prophetically,
as that (if wee may belecue ^a *Pineda*,
and others) there were iust as many
Cells therein, as there were to be Kings
of *Iuda*, that is twentie one. A *Statue*
God Almighty hath this day prouided
for him. Many of these twentie one
Cells being neuer filled, because the ^b vn-
worthy Kings were buried elsewhere,
Salomon shall lend King *Iames* a *Tombe*,
and King *Iames* shall lend vnto him a
Statue. The *Tombe* you may obserue in
the *Exposition*, and the *Statue* in the *Ap-
plication* of this peece of Scripture. King
IAMES shall first die in SALO-
MONS Text, and *Salomon* shall then
arise in King IAMES his VER-
TVES. For as ^c *Herodotus* reports of
the *Ægyptians*, that by wrapping their
dead in glasse, they present them aliue
to all posteritie: so by that time I haue
plated ouer the *parts* of this Text with
the *particulars* of the *Application*, you
that heare me this day, shall haue that
happinesse ^d of the *Queene* of the *South*,
which

which is not onely to haue read in a *Booke*, but withall to haue seene with your eies, and to haue heard with your eares all the rarities, and perfections of the wise King *Salomon*. You shall then perfectly remember these *Sayings*, these *Doings*, this *Wisdom*, this *History*, this great *Citie*, this vnited *Empire*, this long *Life*, this happie *Death*, this *Rest* with his *Fathers*, and these solempne *Funeralls*, which are the *Minutes* of this Text. And the rest of the words of *Salomon*, &c.

I Begin with that part, wherof I finde in my selfe the greatest want, to wit, *Eloquence*, pointed at in the Entrance of my Text. *Reliquum verborum*, the rest of his words. For that Man had need of *Salomons* Words, that will speake of this first, or second *Salomon*. *Eloquence* in some reasonable proportion is so necessarie in a *King*, that a ^a *Philosopher* calls it βασιλικὸν εἰ τὶ ἄλλο, one of the chiefest of the Royall Vertues. Surely the want of this made ^b *Moses* in a manner

^a Musonius apud Stob. serm. 46.

^b Exod. 4. 10.

^a Octavianus
Ferrarius. lib. de
Sermonibus Exo-
tericis. (

^b Πολιτικός
ἄνθρωπος.

^c Plutarch. in
Pyrrho.

^d For Alexander
thought it vne-
cessary in a King
to bee exact in
this kinde of
learning. ἐν τῷ
φιλοσοφίας ἀπαιτεῖ
τοὺς τὸ ἀρχαῖον
εἶναι. Dion.
Chrys. Orat. 2.
περὶ βασιλείας.
And Tacitus re-
quires in a
Prince, diffilli-
mum illum ex Sa-
pientia modum. De
vita Agricol.
And Leo the Em-
peror made vse
of Maiorianus his
Eloquence, cuius
dignatur ab ore
Cæsar in orbe lo-
qui. Sidon. Apol-
lin. in Panegyrr.
^e Annal. 15.

refuse all government, though offered vnto him by God himselfe. And *Ho-mer*, that is, *Solon* (^a for hee is supposed the Author of the *Poem*) is by ^b *Plu-tarch* made to say, that a ready *Sword* will not do the worke, if it be not at- tended with this readinesse of *Speech*. Surely *Pyrrhus*, though a mighty vaun- ter of all his Actions, would often ^c con- fesse more Cities conquered by *Cyneas* his tongue, then there were by his owne *Speare*. And although an *Aaron* may sometimes supply a *Moses*, and *Elo- quence* be borrowed from the tongue of a *Minister*, yet surely no great *Monarchie* was euer rais'd, but where the *King* him- selfe was a ^d competent *Speaker*. In the *Romane Empire* it is obseru'd by ^e *Taci- tus*, that the Princes of the first line, *Iu- lius*, *Augustus*, *Tiberius*, *Claudius*, yea and *Caius* himselfe (as blunt as he was) ne- uer borrowed a tongue to speake to the people. *Nero* is noted to bee the first *Cæsar*, *Qui alienæ facundia eguit*, that euer vsurpt another mans Language.

And

And therefore no maruell, if in *Salomon* a great Monarch, and the *second* of his *line*, the Historie gaue a touch of his Oratorie, and *Eloquence*, *Et reliquum verborum Salomonis*, And the rest of the words of *Salomon*. Now when I looke vpon this world of Matter I am to runne thorow in a minute of time, the best *Eloquence*, that I can vse in setting forth the *Eloquence* of *Salomon*, is to say nothing, and to turne you ouer to his admirable *Writings*; the^a *Prouerbs*, the^b *Booke of Wisdome*, and^c *Ecclesiasticus*, which were dictated; together with *Ecclesiastes*, the *Canticles*, and many of the *Psalmes*, which were penned to a Syllable by King *Salomon*. And so I proceed from his *Words* vnto his *Actions*, the *second* part of his *Life*; *Omnia quæ fecit*, All that he did. And the rest of the words of *Salomon*, and all that he did.

HE DID.

Kings are anointed (as^d *Cassianus* obserues) vpon the *Armes*, as well as vpon

^a Prou. 25. r.

^b In eo libro sermo est ex persona Salomonis. Aquinas 2. q. 113. art. 3. ad. 2.

^c Prior pars Ecclesiastici Pined. de reb. Salo. l. 1. c. 1.

^d Catal. glor. Mundi. pari. 7.

^a Numb. 27. 17.

^b Κιθάραν μὲν ἰ-
στας ἦσαν ἀρμότ-
τεται, πλὴν ὅτι ἀρ-
χὴν ἤχου ἀνέ-
σκει καὶ ὁμιλεῖ.
Philostat. de vita
Apoll. lib. 5. c. 10.

^c Plut. in Themi-
stocle.

on the *Head*; and the *Armes* are the In-
struments of *Action*, and *Doing*. That
phrase of Scripture, so applied to *Kings*,
that they must ^a goe in and out before the
people, requires somewhat more then E-
locution. In the *Genealogie* of our Sau-
our, exprest by S. *Mathew*, though ma-
ny more be written downe, yet none is
call'd a King but *David*; *Dauidem Re-*
gem, David the King. Matth. 1. 6. verse;
because (as *Interpreters* expound the
place) *David* was, as a King should be,
a Man of *Warre*, and a Man of *Action*.
Nero could tune his Instruments well,
and yet, as ^b *Apollonius* said to *VESPAS-*
SIAN, he was a meane Prince, be-
cause hee knew not how to tune a *Peo-*
ple. And on the other side, *Themistocles*
could neuer play on the *Harpe*, but yet is
famous in all *Histories*, ^c because hee
could make a *Citie* greater. *Plutarque*
in his Πολιτικά παραθέλματα, speaks
of two Men, that were hir'd at *Athens*
for some publique worke, whereof the
one was full of *Tongue*, but slow at
Hand,

Hand, but the other blunt in *Speech*, yet an excellent *Workeman*; Being call'd vpon by the *Magistrates* to expresse themselves, and to declare at large how they would proceede; when the first had made a long *harangue*, & describ'd it from point to point, the other seconded him with this short *speech*, 'Ανδρες Ἀθηναῖοι, ὡς ἔπος εἶπεν, ἐγὼ ποιήσω, ye Men of *Athens*, what this man hath said in *Words*, that will I make good in true *performance*. And as hee was adiudged the better *Artisan*; so is the Man of *Action* the better *King*: vnlesse they come ioyntly, as they doe in this Text, *VERBA ET FACTA*, Words and deeds, *And the rest of the Words of Salomon, and all that hee Did*. Now if you desire to know all that hee did, I must turne you ouer to this Booke of the *Kings*, which notwithstanding is but a *Florus* to that *Liue*, or rather a *PHOTION* to that *DEMOSTHENES*, that first describ'd them. Some of them I shall touch vpon, when I come to the *second Salomon*,

Salomon, and doe now hasten to the third part of his Life, which is his Wisedome ; And the rest of the words of Salomon, and all that hee did, and his Wisedome.

HIS WISEDOME. For indeed braue *Actions* are but the *Fruit*, *Wisdome* is the *Tree* that beares them. *Actions* are but *Riuers*, *Wisdome* is the *Head* that feedes them. And where this is wanting, they are like *Land-floods*, violent for the time, but gone in an instant. Here therefore you haue the *fruit* together with the *Tree*, that brought them ; here you see the *Riuers*, together with the *Spring* that sent them ; here you reade of *Salomons Deeds* ioyn'd with that *Wisdome* that first contriu'd them. *And therest of the words of Salomon, and all that Hee did, and his Wisedome.* **HIS WISEDOME.** How necessary in a *King*, *Salomons* choice hath taught all *Kings*. For being præsented by God himselfe with a *Pandora* of royall graces, although braue *Actions* call'd in
that

that^a place the life of his Enemies was in the Boxe, yet tooke he out nothing but *Wisedome* to gouerne his people, 1 Kings 3. 9. *verse*. He tooke out nothing, but *Wisedome* said I? Nay, rather in taking out *Wisedome* (as God tels him in the next *verse*) hee left nothing behinde. *Omnia assunt bona, quem penes est virtus*. How can he want these golden Apples of Princely *Actions*, that hath this garden of the *Hesperides*, wherein they grow? For although *Kings* (as I said before) be anointed on the *Armes*, the Instruments of *Actions*, yet are they crown'd onely on the *Head*, the seat of *Wisedome*. For as in the naturall; so in the ciuill Body, the *spie* and discouerie of all the *members* is plac't aloft in the watch-tower of the *Head*. Here are the *Eyes*, that see for all. Here are the *Eares*, that listen for all. Here are the *Nostrils*, that smell out for all. Here are the *Braines*, that sweat for all. And here is the *Wisedome*, that prouides for all. And therefore what can a *tongue*, or an *Arme*

^a 1 Reg. 3. 11.

^a Δὲ γὰρ τὴν
φρόνησιν περιεῖναι,
μὴ λόγον ὅτι περι-
εῖναι. Syncl. de
regno.

^b Nullis circum-
scriptam terminis
sapientiam adeptus
est. de reb. Sal.
l. 3. c. 9.

^c Libr. 5. in Genes.
q. 4. ut & Abu-
lenf. 3 Reg. 3. q. 10.

^d In 3 Reg. 3. q. 11.

• Tom. 1. disp. 7.
q. 2. puncto. 1.

doe a Man good, if they be not guided by somewhat in the *Head*? *Sayings*, and *Doings* are of little worth, if ^a *Wisedome* follow not, as it doth in this place; And the rest of the words of Salomon, and all that hee did, and his *Wisedome*. *W I S E D O M E*. Whither this *Wisedome* of Salomons was vniuersall, and embract all *Sciences*, as ^b *Pineda*; or a *Prudence* reaching to the *Practique* onely (because of those words, *To gouerne my people*) as ^c *Pererius* thought; the *Latin* translation *Sapientia* being for the first, the *Greeke* φρόνησις for the second, the *Hebrew* חכמה for both the opinions; Also whither *Salomon* did surmount as ^d *Tostatus*, or fall short of *Adam* in the pitch of his *Wisedome*, as ^e *Gregorie de Valentia* thinkes, are such doughty *Frayes*, as I haue no leasure to part at this time, being now in the fourth place to speake of that *Booke*, which (if extant) would peraduenture end part of the quarrell; the *Booke of the Acts of Salomon*. And the rest of the Words of Salomon,

mon, and all that hee did, and his Wise-
dome, are they not written in the Booke of
the Acts of Salomon?

THe Booke of the Acts of Salomon.
^a Alexander vpon the Conquest
of Persia in a deepe contempla-
tion of his late Victories, being told of
one, that brought him some newes, re-
plied hastily thereupon, *What newes can
any Man bring vnto Mee, vnlesse it be
that Homer is aliue againe?* As who
should say; All these Actions of mine
will vanish into ayre, if there be not a
Scholler to write, and record them. And
surely little had now remain'd of the
Sayings, the Doings, and the Wisedome
of Salomon, if they had not beene of ^b Re-
cord in this Booke. The Booke of the Acts
of Salomon. For although God suffered
this Booke to be burnt by ^c Nebuzara-
dan, and ordered not Esdras to renue
the same, because it was but a Iournall
of Salomons Actions, of a Ciuill rather,
then a Religious vse, and fitter for a Clo-

^a Curtius lib. 5.

^b *Studia præstant,
ut etiam præteritis
seculis vixisse vi-
deamur.*

Quintil. Instit. O-
rat. l. 12. c. 4.

^c Sanctius.
proem. in 1 Reg.

^a *Libri Paralip. in origine vocantur verba dierum, quia ex Diarijs regum excerpti sunt. Illa autem solummodo in sacrum canone cefferunt, quae ad remunerationem bonorum, aut flagellationem reproborum pertinebant. Sanctius in 1 Reg. proleg. 1.*

^b *Sanctius ibidem. vide etiam. Martyrem. Abulens. & Fr. Jun. in locum.*

^c *1 Chron. 29. 29.*

^d *Sueton. & Spartianus in Adriano.*

set, then for a *Temple*, yet was so much thereof plac't in the *Canon*,^a as might be vsfull for Gods Church, being cull'd out of this *Iournall* either by ^b *Hieremie*, or *Esay*, or *Esdras*, or *Ezechias*, or (as I thinke) the Seruants of that King, who without quæstion collected his *P R O- V E R B S*, *Proverbs 25. 1. verse*. And therefore as this *Text* is but an *Epitome* of the 11. first *Chapters* of the first Book of the *Kings*: so are these *Chapters* but an *Epitome* of this *Epimuseis*, or *Iournall* of *SALOMON*. *The Booke of the Acts* of *Salomon*. And surely *Dignum laude virum Musa vetat mori*, as there was neuer any *King*, that deserued; so was there neuer a *King* in *Scripture*, that hath obtained more *Writers* of his *Acts*, then this *King Salomon*. For whereas *Saul* had neuer a one, *David* in his long raigh had no more then ^c *two*, besides what *Salomon* in his *Ecclesiastes* hath written of himselfe (as many of the ^d *Cæsars*, *Iulius*, *Augustus*, *Tiberius*, and *Adrian* are noted to haue done) three great *Prophets*, famous

famous in their times, ^a *Nathan, Abias,*
and *Addo* had their severall pens in these
Acts of Salomon; the *Booke of the*
Acts of Salomon. And indeed *Bookes*,
especially such as these, written by Pro-
phets, and *Honest men*, are most necessary
both for the ^b applauding of the good,
and the terrifying of ill-deserving *Prin-*
ces. *Non potest humile, aut abiectum quid*
cogitare, qui scit de se semper loquendum,
saith *Mamertinus* in his *Panegerique*.
He had need be carefull of all his *Acti-*
ons, that is to bee the subiect of future
Histories. For although I allow not a
Private man to feed vpon *Glory*, and
haue preach't against it (with all my
heart) not many weekes sithence: yet
was I euer of *Panormitans* opinion in
the life of *Alphonfus*, that it is *Cibus Re-*
gum, a very fit dish for the repast of a
King, and due vnto him from the after
Ages. ^c *Multi famam, pauci verentur*
conscientiam. Some few peradventure
referre it to God, but most Kings desire,
as *Augustus* did, to be applauded by
C 3 Men.

^a 2 Chron. 9. 29.

^b *Vt prauis d'ctis,*
factisque ex poste-
ritate, & infamia
metus sit. Tacit.
Annal. 3.

^c *Plinius fecun-*
dus lib. 3. ep. 20.
Nam quocumque
eadem honestatis
cura secreto quæ
palam? Multi fa-
mam, &c.

^a *Fama liberrima principum Index. Senec.*

Detestantur malos principes etiam qui malos faciunt. Plin. Panegy.

^b *Octavian. Ferrar. lib. de sermon. Exoter.*

Men. Then for the bad *Kings* a *Historie* is the true *Aretine* of the world, *Flagellum Principum*, the Lash, and scourge of all wicked *Princes*. They haue no *Schoolemaster* (on this side Hell) vnlesse it be this one, to keepe them in awe. And in very truth, if hee comes but ^a one day after their *Raigne*, as *Tacitus* did to the *Cæsars*, hee laies about him, like an *Orbilio*, or as that *Vsher* in ^b *Theon*, *ὅτι τοῖς μικροῖς ὑπερβαλλόντως κολλάζων*, fetching bloud at euery stroake, for very small, and petty offences. And yet as humorous as they are, what *Historie* did euer commend *Nero*, or discommend the Emperor *Traian*? I except *Cardan* the Phantastique, who writing a Booke *de morte Gulielmi*, of the death of *Will his foot-boy*, thought good to ioyne it with another peece, which hee was pleas'd to stile the *Encomium* of *Nero*. To conclude this point, it is calld *ἱστορία* in the Greeke, *ὑπο' τοῦ ἱσθαῖ*, which signifies to fixe, and settle. All these sayings, and doings, and wisdom of *Kings*,

Kings, would scatter away, like quicke Mercury, if they were not fixed in such a Booke as this; The Booke of the Acts of Salomon. And so much of the first part of my Text, which I call'd Salomons Life, comprehending the words, the deeds, the wisdom, and the Iournalls of Salomon. And the rest of the words of Salomon, and all that he did, &c.

NOW to come to the second part of this Text, which is *Salomons raigne*, and to begin with the first Circumstance thereof, his *Capitall Citie*, it is true what ^a *Euripides* said of old, *Χρῆναι τῷ εὐδαίμονι αἰετὴν ἀνδρῶν πᾶσι πόλιν εὐδοκίμω*, it is requisite for a Man, that would be glorious to haue his abode in a *famous Citie*. This Booke of the Acts of Salomon had scarce beene worth the taking vp, if his *Words*, his *Actions*, and his *Wisdom* had not beene presented on this great Theatre, the Citie of *Hierusalem*; And the time that Salomon raigned in Hierusalem. A City is an Abstract

^a εἶθ' ἐπεὶ πρὸς τῷ
 Plutarch. in
 vita Demost. Be-
 atè victuro ante
 alia conuenit patri-
 am esse gloriosam.
 Ammianus Mar-
 cell. lib. 14. &
 tamen ὃ τῷ πο-
 σὲν, διὰ ὅτι με-
 γάλῃ πατρίδι
 ἀξίος ὄσιν. Arist.
 apud Laertium.
 lib. 5.

^a *Antiq. lib. 1. c. 3.*

^b *Mafius in Ios. lib. 15. n. 63.*

^c *Arias Montan. in Ios. 18. 20.*

Rupertus lib. 2. in Deut. c. 18.

Vilalp. Tom. 3. in Ezech. p. 1. lib. 1. c. 15.

^d *Matth. 5. 14.*

Abstract of a whole State. For as *Cain* being guiltie of the Murther of his Brother, built the first *Citie* we reade of in the world, *Gen. 4. vers. 17.* Εἰς ταῦτο συνέλ-
θεν τὸ οἶκός, as ^a *Iosephus* speaks, to make himselfe strong with his people about him: So most of the *Monarchs* to this verry day, guilty of oppressing, or being oppressed by their neighbour *Princes*, *Orbem in urbem contrahunt*, doe contract their people to this short *Epitome*, which we call a *Citie*, as the twelue *Tribes* are said to be fetcht to *Hierusalem*, *Psa. 122.* And the time that *Solomon* raigned in *Hierusalem*. Now *Hierusalem* was not only a *Citie* by it selfe (as it is in that *Psalme*) but a *Type*, and *Figure* of all other *Cities*. For as *Hierusalem* was an vnion of two *Cities*, ^b *Iebus*, and *Salem*, and an vnion of ^c two *Tribes*, *Iuda*, and *Beniamin*, and an vnion of all *Israel*, as it followeth in my *Text* : So are other *capitall Cities* in their proportion. So that as a *Citie* seated vpon ^d a *Hill* cannot be hidden ; no more can a *King* seated in
such

such a Citie. All his *Words*, his *Actions*, and his *Wisdom* are still vpon record. God Almighty therefore being thus resolu'd to make *Salomon* glorious, as a type of our *Sauour* far more glorious, plac't all his *sayings*, his *doings*, and his *Wisdom*, *longè pulcherrima urbium Orientis*, as ^a *Plinie* calls it, On the goodliest Theatre of all the *East*, the Eye of the world, and the Queene of the Nations, the Citie of *Hierusalem*. And *Salomon* raigned in *Hierusalem*. And so much for the first Circumstance of *Salomons* Raigne, which is his capitall Citie *Hierusalem*. Hee raigned in *HIERUSALEM*.

^a *Plin. Hist. Nat. l. 5. c. 14.*

THe second Circumstance of his Raigne is his *Empire*, or *Dominion*, which is very large, and with a *Reference*, and a *Difference* withall from the ^b *beginning* of his *Fathers*, and from the ^c *middle* of his *sonnes* Raigne, said here to be ouer all *Israel*. He raigned in *Hierusalem* ouer all *Israel*. Ouer
D All.

^b 1 Reg. 2. 11.

^c 1 Reg. 12. 16.

^a Orat. de lege Agrar. contra Rul-
lum.

^b Ἐν πάντεσσι καὶ
μεγέθει τὸ καλόν.
Aristot. Polit. 7.
c. 8.

All. For as ^a Tullie saith, that the Romans held no true *Cities*, but these three, *Carthage*, *Corinth*, and *Capua*, which they call'd *τρεῖς καὶ πᾶσι καίουσιν*, the three Cities that troubled their Common wealth, because these three only had *Territories*, and *Dominions* belonging vnto them: so *Hierusalem*, confined to her Walls, might peradventure put forth a *Maiores*, but was no seat for a glorious *King*, without the annexation of this great *Empire* of all *Israel*. He raigned in *Hierusalem* ouer all *Israel*. ^b In *multitudine populi dignitas Regis*, In the multitude of the people is the Kings glory, *Proverbs* 14. 28. *verse*. And behold a people not to be numbred for *Multitude*, 1 *Kings* 3. 8. *verse*. As the sand of the sea, 1 *Kings* 4. 20. As the dust of the earth, 2 *Chron.* 1. 9. Euen the Kingdomes from the riuer vnto the lands of the *Philistins*, and vnto the border of *Aegypt*, 1 *Kings* 4. 21. For these were the bounds of all *Israel*. He raigned in *Hierusalem* ouer all *Israel*. I will not finne
with

with *Dauid* in numbring this people, which *Vilalpanda* in his second ^a Tome vpon *Ezechiel* labours to doe, and makes vp a Totall of 6624. millions. Neither will I compare *Salomon* either with *Arphaxad*, a King of many Nations, *Iudith*. 1. 1. *vers.* or with *Assuerus* a King of twentie seuen Prouinces, *Esther* 1. 1 *verse.* or with *Nabuchadnasor* a King of all the earth, *Iudith*. 2. 3. *verse*, or with *Alexander*, that would haue beene King of more; I must leaue ^b *Tostatus*, and ^c *Pineda*, two Spaniards, in a hot skirmish about this question: It sufficeth me, that God gaue *Salomon* as many people, as hee tooke to himselfe in those daies, to wit all *Israel*. He raigned in *Ierusalem* ouer all *Israel*; And so much of the second Circumstance of his *Raigne*, the largeness of his *Empire* and *Dominion*.

I Come now to the third Circumstance, the *Continuance* of the same, which was a faire, and a large scope

D 2 - of

^a Part. 2. lib. 5.
disp. 3. c. 52.

^b Imperij amplitudine, longo intervallo superabatur ab alijs Imperatoribus tum prioribus, tum posterioribus. Tostat. in 2 Chron. 1. q. 21. Dionys. Carthuf. in 3 Reg. c. 3.

^c Ego vero sic censeo, ut diuinijs, ita gloria, atque alijs glorie ornamentis, populiq; multitudine, Salomonem superasse alios omnes siue priores siue posteriores orbis dominatores. Pineda de reb. Salomonis. lib. 6. c. 2.

of time, æquall'd onely by one, or two, but exceeded by none of the Kings of Iuda, to wit, forty yeares. His raigne in Hierusalem ouer all Israel was forty yeares. Forty yeares. For, Salomon was not brought vpon the Stage, as Cato stole into the Theatre, *vt exiret*, to take a turne, and goe out againe, *Ostentatus, raptusque simul Solstitialis velut herba, solet*, As the Poet speakes of Mineruius: But that his sayings, his doings, and his great Wisdome, irent in *secula*, might make an impression vpon the Ages to come; God gaue him a long, and a stirring part in this Scene of Glory, which was a raigne of forty yeares. Hee raign'd in Hierusalem ouer all Israel for forty yeares. Forty yeares. For although we commend not a Musitian for playing long, but for playing well vpon the Lute; yet *occultæ musicæ nullum encomium*, without competent triall hee is not at all commended. This life, saith ^a Nazianzen, is a Faire, or a Mart, wherein good men may bee furnisht with

^a In Sententijs
Iambicis quater-
nis versibus com-
prehenfis.

with *vertues*. Although hee that *buyeth* most in this *Faire*, is a better *Chapman*, then he that *staieth* most, yet common reason must allow a time for a man to make his market. Shall ^a *Hippocrates* with his *Ars longa, vita brevis*, complaine for a time to study *Hearbes*? and ^b *Theophrastus* fall out with *Nature* for a further respite to study *Trees*? and ^c *Aristotle* vex himsele for a longer life to studie *Motions*? And may not *Kings* expect more fauour in this kinde, to studie out those *Ægyptian Hieroglyphiques* of the *Hearts of Men*? and to perfect that Art of ^d *Vesticius Spurinna*, *Solā senectute prudentiam*, a wisdome taught onely by multitude of yeeres? Surely God is very carefull herein. That life, saith ^e *Saint Gregorie*, which is commended in Scripture, doth commonly end with a plenitude of *Dayes*. When God lends these extraordinary ^f *talents* to

am. Iob 32.7. Crescit in senibus. Hieron. ep. 2. ad Nepotian. e Non facile in scriptura plenus dierum ponitur, nisi is, cuius per eandem scripturam vita laudatur. Gregor. Magnus in Iob. ult. Nemini dedit Deus spacium peccandi. Ecclesiasticus 15.22. f Qui paucis annis multa talenta lucri fecit bene viuendo. Chrys. in locum. Queris quid sit amplissimum vite spacium? usq; ad Sapientiam viuere. Senec.

^a Initio Aphorism. Inde illa maximi medicorum exclamatio est, vitam Breuem esse, longam Artem. Senec. de Breuitate vitæ. c. 1.

^b Moriens accusasse naturam dicitur, &c. querebatur setum, cum illa videre cepisset, extingui. Cicer. Tuscul. quæst. l. 3. ἡμεῖς δὲ οὐκ ἔχομεν τὸν θάνατον. Diogen. Laertius lib 5.

^c Inde Aristoteli, cum rerum natura exigenti, minime conueniens viro Sapienti, his est, illam animalibus tantum indulgisse, &c. Senec. de Breuitate vitæ. c. 1.

^e Plin Secund. lib. 7. epist. 1. ad Caluissium. & Annorum multitudo docet sapienti-

any man in place, *Post multum temporis*, it is a long time after that hee reckoneth with them, *Matth. 25. 19. verse.* And therefore *Salomon* trusted with all this stocke of *Sayings*, and *Doings*, and *Wisedome*, and a *Citie*, and an *Empire* ouer all *Israel*, had a raigne of forty yeeres to employ the same. And *Salomon* raigned in *Hierusalem* ouer all *Israel* forty yeeres. And so much of the Second generall part of my Text, *the most happy raigne of King Salomon.*

I Was now concluding with that *2 Chron. 1. 12.* that *there was no King before or after to be compar'd for happinesse with our King Salomon.* His *Sayings*, his *Doings*, his *Wisedome*, his *Fame* in *Histories*, his *Citie*, his *Empire*, and his long *Raigne*, far surmounting all *Kings* in *Scripture*; when loe a ^a *Philosopher* (who must also bee heard when hee speakes the truth) puls me by the sleecue with an *Ante obitum Nemo supremáque funera*, that before I presume to commend

^a Κατὰ Σόλωνα
 ὃ καὶ λέγει τὸ
 ὁ αὐτὸς Ἀριστοτ. *E-*
thic. l. 1. c. 11.

mend a *King*, I consider well his *death*, and his *Funerall*. Verily I haue done so both now, and heretofore, and that with more then ordinary diligence. I haue read all that *Peraldus*, *Cognatus*, *Vilalpanda*, *Pineda*, *Delrio*, *Suarez*, and some others haue said of this *Theme*. I know that ^a *Saint Basil* saith in one place, he died *not so well*, and ^b *Prosper* plainly, that he died *ill*. No doubt but he sinned against his God, for hee was not *Christ*, but his *Type* onely. Yet I know on the other side, the whole Armie of the *Fathers*, *Schoolemen*, and *Commenters* vpon the Scripture, doe bring him with *Faith*, and *Repentance* to his Graue, moued principally with the end of my *Text*, that his *Soule* departed (as the *Soules* of the *Saints* are said to doe) by a sweet *sleeping*, that then it rested in the societie of his *Fathers*, and that his *Body* was buried with the *better Kings* in the Citie of *Dauid* his deuout Father. And *Salomon* slept with his *Fathers*, and was buried in the Citie, &c.

^a Basil in Ps. Finem vite accepit non gloriosum.

^b Parte. 2 de prædict. c. 27.

The

^a Lorinus in Lentic.

^b In 1. Corinth. 6. c. 15.

^c In 1. cap. Ecclesiastice. & lib. 2. contra Iovinianum.

THe first happinesse of *Salomons* end is this, that his *Death* is resembled to slumbring and *sleeping*. And *Salomon* slept. It is obseru'd by one, ^a *Quod Hebræi, Homines in statu perditionis mortuos, Sanctos autem dormientes vocent*, that the *Hebrues* say of Wicked Men, that they dye; but of the Saints, that they fall a *leepe*. I cannot tell, whether the *Rule* be generall; but ^b *Chrysostome* saith directly, that without *Christ*, ^c *ὁ θάνατος θάνατός ἐστι, καὶ αἰών*, death is still death, and Hell in the bargain, and they are onely said to sleepe, that dye in him. Surely it is the godly dying, that most resembles slumbring, and *sleeping*. For first as wee *prepare* our selues vnto the one before it comes, by setting aside the *traffique* of the World: so are the godly disposed to the other. Looke vpon *Salomon* at his deaths bed (for then saith ^c *Hierome* this Booke was penn'd) *Two things haue I prayed of thee, denie mee not before I dye, Take away from mee Vanitie,*
and

and Lyes, Prouerbs 30. 7. Verse. Secondly, as we willingly yeeld to Nature in the one; so doe the ^aSaints to the God of Nature, when he calls vpon them, in the other. Listen to Salomon in his Ecclesiastes written not long before his death; *The Righteous, and his workes are in the hand of God, Eccles. 9. 1. vers.* Lastly, as Men lay by their cloathes with an expectation to vse them againe in the one: so doe the Saints their bodies, with an expectation of Iudgement in the other. So ends the Sermon of this Royall Preacher. God shall bring euery worke vnto iudgement, Eccles. 12. and the last vers. And therefore this præparing, and composing of our selues ouer-night, with a full Resolution to awake in the morning, is no bitter dying, but a gentle sleeping. *Dormiuitque Salomon. And Salomon slept.* And so much of this first happinesse.

THe second Happinesse is in regard of his Soule, which is said here
E to

^a Deus quod suum est a te repetit, quod ad tempus tibi datum. Nihil interest utrum abires depositum, an doleas restitutum. In utroque fidei ambiguum periculum est. Polanus, Syntag. l. 6. c. 39.

to remaine with his *Fathers*, *Dormi-
uitque Salomon cum Patribus suis*, And
Salomon slept with his Fathers. His Fa-
thers. *Non otiosè scriptum est hoc, sed per-
pense, & examinatè*, saith Saint Ambrose
in his first Booke of *Caine*, and *Abel*.
This is no phrase light on by chance, but
to be well weighed, and considered. It
cannot be expounded of his *dead Body*;
for none of the kindred were entombed
with *Salomon*, but *Dauid* onely. *Vnde
claret, non ad Sepulturam corporis, sed ad
consortium vite relatum*, as hee saith of
Isaac; and therefore, we must conclude,
that *Salomons* sleeping in this place, was
not to rot with his Fathers in the *grave*,
but to liue with them in the Kingdome
of *Heauen*. And so *Salomon* slept with
his *Fathers*. *Idem est apponi ad populum
suum, ac apponi ad Patres*, saith *Burgen-
sis*. To sleepe with his *People*, *Gen. 25.8.*
is the same thing as to sleepe with his
Fathers. And to sleepe with his *People*
is expounded by ^a *S. Augustin*, to rest in
the society of the *Angels* with *Abraham*,
Isaac,

^a *Sup. Genes. 16.8.*

Isaac, Iacob, & David, who præceded Salomon in this Faith, and Repentance, as spirituall Fathers. And Salomon slept with his Fathers. And so much likewise of his second Happinesse.

THe last Happinesse at his *End*, or rather *after* his *End*, was this, to be solemnly interred as a great Prince in the Citie of *David* his Father. And was buried in the Citie of *David* his Father. After his *End* I say. For I will not straine this note, as some haue done. ^a *Bachiarius*, a Writer as auncient as Saint *Augustin*, makes it an Argument of his very *Saluation*, that he was buried *inter Reges iustos*, in the Sepulchers of the better Kings, in the Citie of *David*. It is true indeede, that those wicked Princes, ^b *Amon*, ^c *Ioram*, and ^d *Ioas* were not: and it is as true, that ^e *Rhehoboam*, ^f *Amasias*, and ^g *Abiam*, as wicked as they, were all buried in the same place. Leauing therefore his Soule in blisse with his *Fathers*, these *Funerals* shall serue for a double

^a Tom. I. Bibliotheca. patrum.

^b 1 Reg. 21. 26.

^c 2 Chron. 21. 20.

^d 2 Chron. 24. 25.

^e 3 Reg. 14. 31.

^f 2 Chron. 25. 28.

^g 3 Reg. 15. 8.

vse; first, for an *honor* to this *Body* already dead; and secondly, for a *Comfort* to all *Bodies* as yet aliue. For the first, the *Bodies* of *Saints* must bee respected, as *Phidias* his *Images* were wont to be; not for the *Stuffe*, but for the *Makers* sake. ^a *Non contemnenda sunt spiritus sancti organa*, saith *Saint Augustin*. This *Body* of his, so glorified by God while hee was aliue, must bee glorified in some proportion, although hee bee dead. Amongst other magnificencies of his owne, hee ^b built this *Sepulchre* of *David* his Father, and therefore was rightly interred in the *Sepulchre* of his Father. In the *Citie* of *David* his Father. And as *Funerals* doe honor the *Bodies* that be dead, so doe they comfort the *Bodies* that are aliue. *Sepultura Spiritualiter prodest uiuentibus, in quantum per hanc astruitur resurrectionis fides*, saith ^c *Aquinas* writing vpon the fourth of the *Sentences*. The *Buriall* of the Dead is a ^d lesson to the *Liuing*, to put them in minde of the *Resurrection*. In-
deede

^a Nec ideo tamen contemnenda, & abijcenda sunt corpora defunctorum, maximeque iustorum, atque fidelium, quibus tanquam organis & vasis ad omnia bona opera sanctus usus est spiritus. August. de Ciuitate Dei. lib. 1. c. 13.

^b Ἐδὰψεν αὐτὸν ὁ πῦρ Σαλομὼν ἐν Ἱερουσαλὴμ ἡ πόλις. Iosephus Antiq. lib. 7. c. 12.

^c Thom. in 4. Sent. dist. 45. q. 2. c. art. 3. ad 3.

^d Magis est vinorum consolatio quam defunctorum utilitas. August. de Ciuit. lib. 1. c. 5.

decede if I were of *Heracitus* his Faith, I should be iust of his opinion, as *Origen* quotes it in his fift Booke against *Celsus*, that dead *Bodies* are to be neglected, as dissolued for euer to dust, and ashes. But we *Christians* must bee more carefull, where we lay these cloathes, being to weare them againe in the *Resurrection*. I beseech you remember in ^a*Herodian*, and *Xiphiline*, what costly beds the *Emperors* lay in, when in their *Αποθώσεως*, they were to be burn't, and changed to *Gods*. With what cost doth the *Phœnix* consume her selfe, because shee knowes she shall be *reuiued*? Had not *Salomon* beene to rise with *Dauid*; he had neuer prouided in this sort to be buried with *Dauid*, *In Ciuitate Dauid Patris eius*, In the Citie of *Dauid* his Father. And so I haue done with the *parts* of my *Text*, the *Obit*, and the *Funerals* perform'd of *old*; I come now to what I promis'd to adde to the same, which is a *liuely Statue of King Salomon*.

E 3

As

^a*Herodi. l. 4. Xiphil. in Augusto. and see Saulls notes vpon Tacitus. Hist. l. 16. 2.*

^a *Imaginem Traiani curru triumphali vexit, ut optimus imperator ne post mortem quidem triumphum amitteret dignitatem. Spart. in Adrian.*

AS ^a *Spartianus* therefore reports of *Traian*, that after his Death, he triumphed openly in the Citie of *Rome*, In *Imagine*, in a Liuely *Statue*, or *Repræsentation* inuented by *Adrian* for that purpose: Soe shall this *Salomon* of *Israel* doe at this time in the *Statue*, and *Repræsentation* of our *Brittish Salomon*. Truly methinkes (*Si nunquam fallit imago*) the resemblance is very liuely.

Sic oculos, sic ille manus, sic ora ferebat.

^b *Blaise de Viegenere sur le premier liure des tableaux de plas-peinture de Philost.*

All the *Circumstances* doe suit very well. And therefore, as a late ^b *Commenter* vpon *Philostratus* tells vs, that in *Greece* the *Statuaries* began with the making of their *mould*, and then proceeded to the polishing of their *partes*: Soe will I compare these two *Kinges*, first as it were in one generall *lumpe*, or *mould*, that you may see by the *odnesse* of their proportion,

proportion, how they differ from all *Kinges* beside: and then with a particular examination of the *parts* of my *Text*, that you may obserue by the seuerall *Members*, how well they resemble the one the other.

FOr the *bulke*, or the *mould*, I dare praesume to say, you neuer read in your liues, of two *Kings* more fully *parallel'd* amongst themselves, and better distinguished from all other *Kings* besides themselves. King *Salomon* is said to be *Vnigenitus coram Matre sua*, the onely sonne of his Mother, *Prouerbs* 4. 3. so was King *Iames*. *Salomon* was of complexion white, and ruddie, *Canticles* 5. 10. *verse*. so was King *Iames*. *Salomon* was an infant King, *Puer paruulus* a little childe, 1 *Cbron.* 22. 5. *verse*. so was King *Iames* a King at the Age of thirteene *moneths*. *Salomon* began his raigue in the life of his *Predecessor*, 1 *Kings* 1. 32. So, by the^a force, and compulsion of that *state*, did our late

^a For his late *Maiesie* neuer approoued of the president, as is toucht in some place, by *Cambden*, and *Thuanus*.

late Soueraigne King *James*. *Salomon* was twice crown'd, and anoynted a King, 1 *Chron.* 29. 22. So was King *James*. *Salomons* minority was rough through the quarrells of the former Soueraigne; So was that of King *James*. *Salomon* was learned aboue all the Princes of the East, 1 *Kings* 4. 30. So was King *James* aboue all *Princes* in the vniuersall world. *Salomon* was a Writer in *Prose*, and *Verse*, 1 *Kings* 4. 32. So in a very pure and exquisite manner was our sweet Soueraigne King *James*. *Salomon* was the greatest *Patron* we euer read of to *Church*, and *Churchmen*; and yet no greater (let the house of Aaron now confesse) then King *James*. *Salomon* was honoured with *Embassadors* from all the *Kings of the Earth*, 1 *Kings* 4. last verse; and so you know, was King *James*. *Solomon* was a maine Improver of his home commodities, as you may see in his *Trading with Hiram*, 1 *Kings* 5. 9. verse; and, God knowes, it was the daily study of King *James*. *Salomon* was

a great maintainer of *Shipping*, and *Nauigation*, 1 *Kings* 10. 14. A most proper Attribute to King *Iames*. *Salomon* beautified very much his *Capitall Citie* with *Buildings*, and *Water-workes*, 1 *Kings* 9. 15. So did King *Iames*. Eue-ry man liu'd in peace vnder his *vine*, and his *Figge-Tree* in the daies of *Salomon*, 1 *Kings* 4. 25. And so they did in the blessed daies of King *Iames*. And yet towards his End, K. *Salomon* had secret *Enemies*, *Razan*, *Hadad*, and *Ieroboam*, and prepared for a *Warre* vpon his going to his *Graue*, as you may see in the *verse* before my *Text*. So had, and so did King *Iames*. Lastly, before any *Hostile Act* wereade of in the *History*, King *Salomon* died in peace, when he had liued about 60. *Yeares*, as *Lyra* and *Tostatus* are of opinion. And so you know did King *Iames*. You see therefore a Mould fitted for another *Salomon* in the *Bulke*, and *Generall*: I come now, according to the Method in my *Text*, to polish, and refine the *Members* of
F this

this *Statue* in their *diuision*, and *particular*.

TO beginne with his *Reliquum verborum*, his wordes, and *Eloquence*; you know it well enough, it was rare, and excellent in the highest Degree. *Salomon* speaking of his owne Facultie in this kinde, diuides it into two seuerall Heads, a ready *Inuention*, and an easie *discharge*, and *expression* of the same. God hath granted me to speake, as I would, and to conceiue, as is meet, for the things spoken of, *Wisdome* 7. 15. vers. and this was eminent in our late *Soueraigne*. His *Inuention* was as quicke as his first *thoughts*, and his *Wordes* as ready as his *Inuention*. God had giuen him to conceiue. The Greeke word in that place is ἐνθυμησῖναι, that is, to make an *Enthymem*, or a short *syllogisme*; and that was his manner. He would first winde vp the whole *Substance* of his Discourle into one solid, and massy *conception*; and then spread it, and dilate it to what com-
passe

passe he pleas'd, *profluenti, & qua Principem deceret eloquentia* (as ^a he said of *Augustus*) in a flowing and a princely kinde of *Elocution*. Those *Speeches* of his in the *Parliament*, *Starre-Chamber*, *Council Table*, and other publique *Audiences* of the State (of which, as of *Tullies Orations*, ^b *Ea semper optima quæ maxima*, the longest still was held the best) doe proue him to bee the most powerfull *Speaker*, that euer swayed the Scepter of this Kingdome. In his *Style* you may obserue the *Ecclesiastes*, in his *Figures* the *Canticles*, in his *Sentences* the *Prouerbs*, and in his whole *Discourse*, *Reliquum verborum Salomonis*, all the rest that was admirable in the *Eloquence* of *Salomon*. For, beside his *Prose*, *Iter ad carmen nouerat*, hee made a *Verse* also when hee pleas'd, and that (as became *Buchanans* best Scoller) *Sanissimi coloris*, of a most dainty, and elaborate composition. An euerlasting honor to the *Muses*. ^c For as *Alexander*, somewhat shie at the first, was content afterward

^a Tacitus *Annal.*
lib. 13.

^b Plin. *Secund. lib.*
1. ep. 20.

^c Plutarch. *in*
Alexand.

^a Plus saltantem
 super, quam pug-
 nantem. St. Am-
 brose of David.

^b August. in loc.

to be *Burgesse* of *Corinth*, because *Hercules* had formerly accepted of the place: Euen so the greatest *Potentate* of all the Earth, may now without *blush- ing* stoope to a *Verse*, being the vsuall *Recreation* of King^a *Dauid*, together with this first, and second *Salomon*. For the *King* our Master neuer vs'd it, but as *Dauid* did, for the *praise* of God, and his owne comfort. Hee was in hand (when God call'd him to sing *Psalmes* with the *Angels*) with the *Translation* of our Church *Psalmes*, which hee intended to haue finished, and *dedicated* withall to the onely *Saint* of his *Deuotion*, the *Church* of *Great Britaine*, and that of *Ireland*. This worke was staied in the one and thirty *Psalmes*. *Blessed is he whose vn- righteousnesse is forgiven, and whose sinne is couered*, The very best meditation of all (as Saint^b *Austin* thinkes) in the *Church Militant*, to prepare a Soule for the *Church Triumphant*. Thus therefore in *Prose*, and *Verse*, in his *Prouerbs*, and in his *Canticles*, he was nothing short of the

the *Eloquence* of *Salomon*, pointed at in this first circumstance. *Reliquum verborum Salomonis*, *The rest of the words of Salomon*.

FROM his *Sayings* I am come to his *Doings*. *Quæ fecerit*, *All that he did*.

^a Ἰσταν ἔϊς πολὺν δένδρον, (as ^a *Theocritus* speaks) a vast wood, and world of matter, fitter for the *Annals*, and *Historie* of the Time, then for a fragment of a *Funerall Sermon*. Every *Action* of his sacred *Maiestie* was a *Vertue*, and a *Miracle* to exempt him from any parallel, amongst the moderne *Kings*, and *Princes*. Not a *particular* of his life, but was a mysteric of the *Diuine Providence*, to keepe, and præserue those admirable parts, for the settling, and vni-ting of some great *Empire*. Why was the *Queen* his ^b *Mother* barren in *France* then growne a greater, and yet fruitfull in *Scotland*, a lesser Kingdome then this of ours? Why was ^c the *Father* killed in his *Bed*, and yet the *Sonne* at the same

^a *Idyllio*. 17.

^b *Vna feminarum in omni ævo Lam-pido Lacedæmo-nia reperitur, quæ regis filia, regis uxor, regis mater fuit. Plin. Hi-stor. nat. l. 7. c. 41.*

^c *Atroci, & hor-rendo scelere, quod boni omnes sunt detestati. Cambd. Eliz. pag. 110.*

^a Postquam con-
spexit angueis ille
alter puer, cui^o. è cu-
nis exiit, facit re-
clā in angueis im-
petum, &c. Plau-
tus in Amphitru-
one. Act. 5. Scen. 1.

^b Cambden. Eliz.

pag. 121.

^c Cambden. Eliz.

pag. 172.

^d Idem. ibid. pag.

203.

^e Mortonius An-
glis additissimus
ab Arranio lese
Maieſtatis accusa-
tus, in carcerem
conijcitur. Cambd.
Eliz. pag. 314.

Ex delatorum in-
vidia. pag. 315. ob-
truncatus. pag. 317.

^f Præ mœrore, post-
quam tredecim mœ-
ſes præſuiſſet, ſatis
conceſſit. Cambd.

Eliz. pag. 204.

^g Cambd. Eliz.
pag. 316.

^h Summa conſilij
erat, ut rege inter-
cepto, externas co-
pias ad religionem
Romanam reſtaur-
randam, & An-
gliam inuaden-
dam admitterent.
Cambd. Eliz. part.

2. pag. 500. M.S.

ⁱ Gowries conspi-
racie. fol. 6.

time spared in his *Cradle*? Why was hee
put (like another ^a *Hercules*) to strangle
Serpents in his swadling clouts, and to
fight, before he could lift vp his *Arme*,
with the ^b *Husband* of his Mother, for a
iust reuenge of the Death of his Father?
Why were those worthy *Guardians* of
his Sacred Person so swept away,
^c *Murray*, ^d *Lenox*, and ^e *Morton* killed,
and ^f *Marre* tormented, and vexed to
death, and yet this Infant, without his
Protectors, from time to time miracu-
lously protected? How was his *Youth*
freed from the Faction of ^g *France*, and
his *Riper* yeares from that of ^h *Spaine*? the
which two, like *Sampsons* Foxes, tied by
the tailes, agreed in nothing but their
End, which was to poison his *Religion*,
and *Succeſſion*. Why did ⁱ *Gowries* Man,
prepar'd to Kill him, tremble in his præ-
ſence, and begin to adore him? Lastly,
(for no *præſervation* can be nam'd after
this) when the *Match*, and the *Powder*,
not farre from this place, was so fitted,
and præpared, why was this *King* so
diuinely

diuinely præserued? Surely for no other *End* then this, that as ^a *Perez* was wont to call himselfe *Monstrum Fortune*, the Monster of Fortune: So this *Prince* might appeare in the world, *Monstrum Prouidentia*, a Monster, as it were, of the Diuine Prouidence; (taking the word, as *Scaliger* applies it to ^b *Virgil*, *Monstrum sine Labe*, a Monster for want of Imperfections,) and be esteem'd for his *Quæ fecerit*, what he should doe, in time to come, a *Miracle of Kings*, and a *King of Miracles*. I leaue the multitude of his *Actions* to fill vp *Chronicles*, and will instance onely in those foure *Vertues*; which it seemes doe now adorne his *Hearse*, and speake the same vnto your *Eyes*, which I would doe vnto your *Eares*; that is, the *Actions* of his *Religion*, his *Iustice*, his *Warre*, and his *Peace*, foure principall Members in this Statue of *Salomon*. First for the *Actions of Religion*, it is true what *St. c Gregory* saith, that God doth therefore giue *Princes* their *Kingdomes* to fit, and præpare

^a Cambd. Eliz.
part. 2. pag. 566.
M. S.

^b In Poetice.

^c *Ut terrestre regnum
coelesti regno
famuletur. Greg.
ep. 62. ad Mauri-
tium.*

^a *Ingens Caesar, & par gloria tua, siue fecerint istud post ea principes, siue non fecerint. Plin. in Paneg.*

^b Now read in our Churches.

^c Printed by command 14 January 1603. and now reprinted by King James his new command, immediatly before his death. 1627.

^d The Act. of Parliam. 1 Jac.

pare men for his *Kingdome*. Hence our *Churches* come to be builded, and our *Church-men* to be thus maintained. Now as *Salomon* of all the *Kings of Israel*: So our Late *Soueraigne* of all *Christian Kings*, that euer I read of, was the most constant ^a *Patron*, of *Churches*, and *Church-men*. This *Patronage* extended to three seuerall *Braunches*, to the *Doctrine*, to the *Discipline*, and to the *Maintenance* of *Gods Church*. And of his *Affection* to these three he gaue a full demonstration, by that he had spent *three Moneths* in this *Kingdome*. To the *Doctrine*, by the ^b *Translation* of the *Bible*, against the *Papists*. To the *Discipline*, by the Conference at ^c *Hampton Court*, against the *Nouellists*. And to the *Maintenance*, by remitting all *Sede-vacantes*, and disabling ^d *Church-men* to make *Leases* to the *Crowne*, against the *Courtiers*, and *Statists* of those worser times. Yee House of *Leui* praise yee the Lord, *quoniam misericordia eius in Sæculum*, For this Mercy of his endureth for euer.

uer. But this ^a beginning amongst vs was but a *Mappe* of his whole Life, as many times a little Ring, receiueth the image of a great *Colossus*; Because, from the very cradle wherein he was crown'd, all his life was a continued *Patronage* of the *Doctrine*, the *Discipline*, and the *Maintenance* of the Church. For the first, I will speake it boldly, *Et dicam vniuersa audiente Gracia*, in the praesence here of *God*, and *Men*, that I beleeue in my soule, and conscience, there neuer liued a more constant, resolute, and settled *Protestant* in point of *Doctrine*, then our late Soueraigne. The first Letter that euer he wrote to *Queene Elizabeth* of famous memory, vpon his taking of the *Gouernment* to his owne managing, was for *Assistance* against those Men, ^b *Qui vere Religioni aduersabantur*, that were Opposers of this true *Religion*; And this was in the yeare 1578. In the same blessed minde he still remained, when he made that profession to Secretary ^c *Walsingham*; *Se Religionem*

G

receptam

^a *Ipsa initia plantare debent Principis nominis famam. Theodoricus.*

^b *Per Dunfermlinium. Cambd. Eliz. pag. 277.*

^c *Edinburgi. Cambd. Eliz. pag. 341.*

^a Cumque rex sub-
inde Elizabetham
de uxore deligendi
consultuisset, &c.
Cambd. Eliz.
part. 2. pag. 513.
M. S.

^b Tandem per-
cupierat Margari-
tam sororem regis
Nauarri regi Sco-
torum in Matri-
monio collocare.
Cambd. Eliz. part.
2. p. 513 M. S.

^c Quam præ cele-
ris commendauit.
idem. ibid.

^d Cambd. Eliz.
part. 2. pag. 561.
M. S.

^e Sed his alijs li-
bris longè præcel-
luit liber Basilicon
Doron, &c. Incre-
dibile est, quod homi-
num animos &
studia inde sibi con-
ciliari, &c. Id. in
Eliz. part. 2. pag.
659. M. S.

^f Id. ibid. pag. 562.
M. S.

^g Speedes. Chro.
p. 911.

^h Liure septiesme
131. Au Roy &
Liure 8. 162. A
Monsieur de Ville-
roy. & Liure 7.
132. A Monsf. de
Villeroy.

receptam constantissimè defensurum, that
he would most constantly defend his
receiued Religion, in the yeare 1583. In
the same Resolution he continued, when
hee put it to ^a *Queene Elizabeth* to
choose him a Lady, who recommended
vnto him at the first ^b *Madam Marga-
rite*, Aunt to our now *Queene* (whom
God long blesse, and præserue) and af-
terward our late *Queene* ^c *Anne*, a most
blessed Ladie in many respects, and yet
in none more then this, that she was the
Mother of our præsent *Soueraigne*. In
the same *Faith* he perseuer'd, when hee
made his *Rodes* (as they call it) to the
^d *North of Scotland* against the *Papists*,
in the yeare 1594. or thereabouts. Hee
grew in this *Faith* from strength to
strength, when he wrote his ^e *Basilicon
Doron*, which made the *Romanists* de-
spaire of him, and set on ^f *Parsons* to
forge *Titles*, & *Clemens Octauus* to publish
Bulls, and the whole *Conclauē* to oppose
his *Succeſſion*, as we may now reade at
large in the Letters of ^h *Cardinall D'Oſſat*.
And

And vpon his happie Arriual to this Crowne, a *Protestant* he was deem'd by ^a *Watson* the *Prologue*, and, that without any hope of Change, by *Faux* the *Epilogue* of the *Powder Treason*. To conclude, he defended this *Doctrine* of ours with his *penne*, his *Lawes*, and his *Sword*, the whole *Progresse* of his *Life*; and seal'd it with the blessed *Sacrament* at the time of his *Death*. *Sic illi visum est vivere, sicque mori*. I am bound in *conscience* out of *Zeale* to the *Truth*, and my *dutie* to my dead *Master*, to adde a word more, ere I close this *Point*. This blessed *King*, in all the time I seru'd him, did neuer out of deepe, and *iust* *reason* of *State*, and the bitter necessities of *Christendome* in these latter times, giue way to any the least *Connuence* in the world, towards the person of a *Papist* (for to his *Doctrine* he neuer did, he neuer would doe, nor was there any ^b *Consideration* vnder heauen could haue forc't him thereunto) but hee strictly guided himselfe in the same, by some

^a Speedes Chro.
p. 912.

^b For they themselves will needs (as the Romans said of the Iewes) make themselves as remote from vs, as the Indians.
οἱς μὴτε κοινὴ
τοῦς ἀνθρώπους
τελέει, μὴτε
συνδαί, μὴτε ἐυ-
χαί, μὴτε θυοίαι.
Philostrot. in vita
Apollon. l. 5. c. 10

notable *President* of *Queene Elizabeth*,
(the Load-starre of all his greatest *Actions*) and that in the very point; and
bath'd his fauours with showers of
Teares (I speake it in the præsence of Al-
mightie God) least these *Intendments*
of his for the apparant good of the
State, might scandalize for all that, (in
an oblique line) his weake, but well
meaning Subiects in their *Religion*, and
Doctrine. And so much for the first
point.

FOR the second, as hee patronized
the *Doctrine*, so did he also the *Di-*
scipline of this Church, I meane the
Hierarchie of the *Bishops*, and the vse of
Chapters, and *Cathedrall Churches*, as a
Gouernment receiued from *Christ*, and
his *Apostles*, and the ^a only *Discipline*
that euer agreed with the *Fundamentall*
Lawes of any *Christian Monarchie*. For
as that *Musitian* in ^b *Philostratus* sent his
young Scholler to a sort of *Bunglers*,
where he might learne, *μη αἰεῖν*, how hee
should

^a Βασιλικὸν Δῶ-
ρον. lib. 2. and his
word was, No Bi-
shop, no King.
Confer. at Hampt.
Court. pag. 36.

^b Αὐλητὴς ὁ πα-
ντοφῶν, τὸν ἐ-
αυτὸ μαθητὰς
παρὰ τοῦ φιλο-
σόφου ἢ αὐλη-
τῆς ἐπιμαρτυρεῖ
ἡστορίας πῶς
λεῖ μὴ αὐλεῖν.
Philostat. in vita
Apoll. l. 3. c. 11.

should not *pipe*: so God Almighty was pleas'd, that this great ^a King should be bred for a while in that new *Discipline*, that hee might learne in times to come how hee should not *Discipline* the Church of Christ. In that *Discipline* he learn't this *Doctrin*e, that ^b one King may be lawfully surprised by three Earles, 1583. That ^c Ministers are not subiect to either King, or Councell, 1584. That they may ^d deny the King to pray for his Mother. 1586. That they may call Synods without the King, and make Lawes too; ^e *Ne quid Respublica detrimenti capiat*, That there be nothing done to the preiudice of the State. 1593. For these Aberrations therefore in the *Discipline* of that Church (though hee honoured those Preachers to his dying day for the truth of their *Doctrin*e in all other points) hee first brought in ^f the *Iurisdiction*; Secondly, the *Name*; Thirdly, the *Cathedrals*; and lastly, the *Consistories*, and *Reuenues* of my Lords their *Bishops*: such a Patron hee was of this most reuerend, most auncient, and

^a However he liued amongst *Puritanes*, and was kept as a Ward vnder them, yet since he was ten yeares old, hee euer despised their opinions. *Confer. at Hampt. Court. pag. 20.*
^b *Cambd. Eliz. pag. 342.*
^c *Cambd. Eliz. pag. 361.*
^d *Cambd. Eliz. pag. 444.*

^e *Cambd. Eliz. part. 2. pag. 550. Nec expectata Regis auctoritate, Barones, & Burgenses conuocauerunt (Ministri) ad consultandum ne quid detrimenti religio, aut respub. caperet. M.S.*

^f *Cambd. Eliz. pag. 362.*

^a Pſal. 68. 10.

most *Apostolicall Discipline*. Lastly, he was as great a Patron of the *Maintenance* of the Church, as euer I read of in any *Historie*. For beside his refusall of *Sede-vacantes*, and that *Law* he enacted at his first entrance for the preservation of the *Reuenew* of our Churches in *England*, he might well say with *David* for his other Kingdomes; ^a*Zelus Domus tue deuorauit me*, that the Endowing of *Bishopricques*, the Erecting of *Colledges*, the buying out of *Impropriations*, the Assigning of *Glebes*, the *Repairing* of the old, and the *Founding* of new Churches hath consumed, and taken vp all, or the farre greater part of his *Reuenews* in *Scotland*, and *Ireland*. I haue no time to dwell vpon particulars, but in the generall, thinke you of whom you please, of *Constantine* of *Rome*, of *Charlemaine* of *France*, of *Alphonso* of *Spaine*, or to come home to our owne *Island*, a Soile more fertill in prodigious Founders, of *Lucius*, of *Offa*, of *Alfred*, of *Saint Edward*, of any King before, or since the

the *Conquest*, and I will say of my deare Master (as he said of *Traian*) *Tu melior peiori euo*, though the times be farre worse, yet was he farre the greater *Founder*. And therefore to conclude this point, imagine *Discipline* to be the *Wals*, *Maintenance* the *roofe*, and *couer*, true *Doctrine* the *sweet perfume*, and *Incense* of the Temple, and you haue *Salomons* first Act before your eyes, the Building of Gods Houle, and his *Quid fecerit*, what he did by Actions of Religion.

FOR the Actions of *Iustice* in this King, they were so ordinary, that being repeated they would proue as tædious for the præsent, as in the Ages to come they will be admired. For, as ^a *Synesius* saith of that glorious Planet, that it is nothing for the *Sunne* to shine εν ὁσίᾳ τὸ λαμπρὸν ἔχοντι, it being of his Essence to glister, and shine: so were it *frigidissima laudatio*, very poore Oratory, to commend our King for being *iust*, there hauing beene made ouer

^a ὁ γὰρ πῶν
αὐτῷ καταλάμ-
πειν ἐν ὁσίᾳ τὸ
λαμπρὸν ἔχοντι.
Synesius de regno.

ouer all *Europe*, for the space of forty yeeres, no more quæstion of his being *Iust*, then of his being *King*. If wee looke at home in his owne *Dominions*, neuer were the *Benches* so grauely furnished, neuer the *Courts* so willingly frequented, neuer poore, and rich so *equally* righted, neuer the *Ballance* so euenly poized, as in the Raigne of our late *Soueraigne*. I could tell you that, that will neuer be belceu'd in future times, of a *Lord* that died for a vile *Varlet*, of a *Peere* condemned for a sorry *Gentleman*, nay of a deare *Sonne* vnrelieued for a time against a *Stranger*, for feare of swaruing the breadth of a *haire* from the line of *Iustice*. If wee looke abroad into forraign *Countries*, *Quæ tam seposita est, quæ gens tam barbara?* Those very *Princes*, that haue done him none, haue beene forc't to confesse his *Vprightnesse*, and *Iustice*. I leaue you therefore to resolue with your selues, of the which of these *Salomons*, that Text is most true; *The Wisedome of God was in Him, ad faciendum*

dum iudicium, to doe *Iustice*. 1 *Kings* 3. last *verse*. And so much of the Actions of his *IUSTICE*.

THe third sort of *Actions*, which are those of *Warre*, are also observable in the peaceable *Raigne* of our late *Salomon*. For although it be a fashion amongst men, *ut nolint eundem pluribus rebus excellere* (^a as the *O-rator* speaks) that they cannot endure that *one Man* should bee thought eminent in *many qualities*, as the same *Prince* in the managing of *Peace*, and *Warre*: yet surely nothing, but the *malice* of some people, that would place their *wheelles* in *Princes*, as ^b *Dædalus* did in his *Statues*, to pull them to combustions at their owne pleasure, can denie this *Laurell* to our late *Soueraigne*. For besides that occasioned in *Scotland*, to make his roades into the *North*, after the defeat of the *Earle of Arguile*, hee shewed himselfe in person, not onely *ετοιμον*, resolute enough, but, if wee may

H

belceue

^a Cicero in *Bruto*.

^b *Aristot. Politic.*
Li. 6. 1.

^a *Rex ipse difficilimi itineris molestis conflatus, per asperissimos montes in illa parte contendit, &c. Camb. Eliz. parte 2. pag. 561. M. S.*

^b *Lucan.*

^c *Vitam meis temporibus eveniat, ut militum stipendia in Doctores Artium absumantur. Leo Græcanicus.*

^d *Histor. l. 4. initio libri.*

Ad laudem regnantis trahitur, si ab omnibus pax ametur. Cassiodorus. epist. l. 1. ep. 23.

*A deepe point of policie. Συ-
ναδου χαλᾶς. Arist. polit. l. 8. c. 14.*

believe the ^aStory (as *Plutarque* said of *Tiberius Gracchus*) ἱταμόν, somewhat too forward in those vnapproachable places, scattering his *Enemies* as much with his *example*, as he did with his *forces*;

— ^b *dum magnos tolerare labores*

Ipsa Ducis virtus cogit —

I say, beside these *Adventures* of his *person*, he was vnto his *people*, to the houre of his *death*, another *Cherubin* with a flaming sword, to keepe out *Enemies* from this *Paradise* of ours; wherein, aboue al neighbouring Nations, grew in abundance those Apples of *peace*, which now I am to gather in the last place.

ANd surely *Actions* of *Peace* (what euer debauched people say to the ^ccontrarie) set out a *Prince* in more orient colours then those of *War*, and great combustions. *In turbas, & discordias pessimo cuique plurima vis: Pax, & quies bonis Artibus indigent*, saith ^d*Tacitus*, any *Phaethon* will serue to fire the world, but none beside the God of *Wisedome* can

can keepe it in order. And this is most euident in the Booke of God. When *Israel* is to be chastized with *Warre*, and *Desolation*, any furious *Iehu* will serue the turne; But for the managing of a long, and a continued *Peace*, no lesse is required then the *Wisedome of Salomon*. Now of these *Actions* of King *Iames* his *Peace*, though many others haue made whole *Bookes*, yet will I make but a short *Index*. You may finde in those *volumes*, the Schooles of the *Prophets* newly adorned, all kinde of *learning* highly improued, *manufactures* at home daily inuented, *Trading* abroad exceedingly multiplied, the Borders of *Scotland* peaceably gouerned, the *North* of *Ireland* religiously planted, the *Navy Royall* magnificently furnished, *Virginia*, *New-found-land*, and *New-England* peopled, the *East India* well traded, *Persia*, *China*, and the *Mogor* visited, lastly, all the ports of *Europe*, *Afrique*, *Asia*, and *America* to our red Crosses freed, and opened. And they are all the *Actions*, and

true-borne Children of King *IAMES* his Peace. And so much, or rather (for want of time) so little of the *Quæ fecerit*, and what he did; *The rest of the words of Salomon, and all that he did.*

THe third member of this *Statue*, is his *Wisedome*, fitly resembled to that of *Salomons*. For if the *patterne* seeme to excell in the *Intellectuals*, I am sure the *Statue* exceeds in the *Morals*. If we take this *Wisedome* for an *Vniuersalitie*, clasping in her *Armes* all *Arts*, and *Sciences*; shee cannot be denied in that large sense, to haue *built her a house* in that sacred bosome. For, as ^a *Budæus* being ask't by *Francis* the first, if all the *Bookes* in the world were to bee burn't, what one hee would saue, to preserve *Learning*, made answer, that he would saue the *Workes* of *Plutarque*, because they had impressions of all the *Sciences*: so say I, and appeale herein to any *Scholler* in the world, that if all *Bookes* were to be burnt, and *Plutarque* also to beare them

^a In vita Budæi.
Idem narratur de
Theodoro Gaza.
Sphynx. Philos.
cap. 25.

them company : yet could a man finde some footing, and impressions of all Arts, and Sciences, of all kindes of ^a Divinitie, Morallitie, and Humanitie whatsoever, within the Workes of our late So-
ueraigne. But if we take *Wisdome* for that deepe reach required in a King, for the governing of his people, which ^b Synesius calls Πασῶν Βασιλικῶν Βασιλικώτερον, the *Prince* of all the *Princely Vertues* ; I will without blushing say of Him, as *Pliny* did of another, and appeale herein to my Noble Lords of his *Privie Counsell*, *Nihil est omnium quod discere velis, quod ille docere non potuit*, there was nothing in that kinde that a man would learne, but was fully taught by our *Great Master*. But (alas) I dare not launch into this vast deepe, whereof the best *Head* (where-
 euer it is) in all *Europe* cannot sound the bottome : ^c *Nisi sapiens non potest perspicere sapientem*. My *wisdome*, I confesse, is farre too short to giue you any character of his infinite *Wisdome*. Some streames hereof, you may hereafter find

H 3

in

^a As Ecclesiasticus is called παν-αγε-
 πῶν. Suidas in
 Philolog. & E-
 piph. lib. de men-
 suris.

^b Κόσμος ὁ βασι-
 λέων ἀρετῶν πᾶ-
 συ, φροντισὶς δ'
 ἀπάντων βασιλι-
 κώτερον. Synes.
 de regno.

^c Plin. Secundus
 l. 1. epist. 10.

in the *Histories* of this Age, the fourth Member of this Statue, the Booke of the Acts of Salomon. And the rest of the words of Salomon, and all that hee did, and his Wisdome, are they not written in the Booke of the Acts of Salomon?

FOR although King James had no such Officers as ^a Salomon had, à *Commentarijs*, appointed of purpose to write his Actions; yet ^b *Dulce est oculis videre Solem*, the Sunne cannot shine in such a brightnesse, but Eyes must behold it, nor set in so lasting a night, but the world will misse it. Priuate *Histories* (as ^c Adrian said of *Apers* accusations) are but *Incke*, and *Paper*, and may bee holpe in part with the golden *pin-dust*; whereas ^d *Suffragia mundi nullus emit*, None can be honoured of all Europe, but he that held the Ballance of all Europe; and, for the space of twentie yeares at the least, preserued the peace of all Europe. *Christendome* therefore will be the Booke, *Swords*, I feare, will proue the Pennes, and the Remembrance of the times

^a Sanctius in. 1.
Reg. proleg. 1.

^b Ecclesiastes
11. 7.

^c Spartianus in
Adriano.

^d Sidonius.
*Melius omnibus
quam singulis cre-
ditur. singuli enim
decipere, & decipi
possunt: nemo om-
nes, neminem om-
nes fefellerunt.*
Plin. Secund. in
Panegy.

times past, the Acts, and Monuments of our blessed *Salomon*. And if multitude of *Writers* could multiply his *Fame*, the *Israelite* with his fifteene Pen-men (for so ^a *Pineda* makes his Boast) must giue place hercin to our *British Salomon*. What *Writer* hath cause to speake of a *King*, but præsently he falles vpon this *King of Writers*? So that as ^b *Constantine* the Great did nick-name *Traian*, *Herbam Parietariam*, a Wall-flower, because his name was engraue on euery wall: so shall æmulous *Posteritie* terme *King Iames Herbam chartaceam*, a Paper-flower, when they reade his glory in all *Writers*. And as one saith of *Plinius*, and *Tacitus*, that they were ^c *Litarum nomina, non Hominum*: So will it be a quæstion amongst *Critiques* in the Ages to come, whether this name of *Iames* doth more properly note an eminent *King*, or an eminent *Scholler*. And in that case, if vngratefull posteritie should forget the *King*, (as beleeue me it will not, for like one of ^d *Demetrius* his Statues,

^a De reb. Salom.
lib. I. cap. I.

^b Apud Euseb.

^c Nosti ms? &
quidem ex studijs.
Ad hoc illum. Ta-
citus es, an Plini-
us? Exprimere non
possum quam sit in-
cundum mihi, quod
nomina nostra qua-
si literarum pro-
pria, non hominum,
literis redduntur.
Plinius Secund.
lib. 9. ep. 23.
^d ὁ δὲ εἰς ἐξ αὐτῶν
ὁ δὲ πρὸς. Plu-
tarch. reip. ge-
rend. præcept.
Solum te commen-
dat, augētque tem-
poris spatium. Plin.
in Paneg.

^a Genes. 5.

^b Whereof the severall bookes are assigned to severall *Muses*.
Quem referent musæ, viuet. Tibul. li. 1. eleg. 4.

νέεταρ χυτὸν, μοισῶν δόσιν.
Pynd. Olymp. Hymn. 7.

^c See the Proclamations for buildings.

*πόλιν ἀμειψύ-
νην κατὰ δὴ
μεγαλοπρεπὴς οὐ-
κοδομημάτων.*

Philostratus de
vitis Sophist. li. 1.

^d Which a man might call, as the
Egyptians doe
Nilus, *Κοινὸν
κατὰ τὴν α.* Philost.
de vit. Apol. l. 5.
c. 10.

^e De bello Iudaic.
l. 6. c. 6.

tues, this *King* will shew better and better with time) yet if it should, Learning will neuer forget the *Scholler*. In the world before the *Flood*, though wee reade not of one *King*, ^a the *Inuenter*s of the *Arts* are still remembred. His *History* therefore, like ^b *Herodotus* his *History*, shall be written, and set out by all the *Muses*; they all shall ioyne in the writing of his *Booke*, the *Booke* of the *Acts* of our *British* *Salomon*.

IN the fifth place, suruey we his *Capitall Citie*; which ^c enlarged, and repaired in each corner thereof, *1 King. 9. 15.* and refreshed within with a ^d running water (which ^e *Iosephus* attributes to the *Sonne of Dauid*) doth no more resemble that other, then this *Hierusalem*, where our *Salomon* raigned. Hee raigned in *Hierusalem*. Here for the space of two and twentie yeeres the *Sacrifices* were daily offered, here *Gods word* was learnedly expounded, here the *Lawes* were iustly administred, here all the
Tribes

Tribes were vsually assembled, here the three *Kingdomes* were conuened, here *Edenburgh* and *Diuelin* were vnited, like *Iebus*, and *Salem*, in one *Hierusalem*. Whilst *Salomon* raigned in this *Hierusalem*. And so much of this fifth Circumstance.

IN the sixt place, shew we the bounds of his *Empire*, and King *Iames* will proue a King *Salomon* in this, as being the first King (for ought we know) that raigned here ouer all this *Island*, Ouer all *Israel*. Hee raigned in *Hierusalem* ouer all *Israel*. There is a brute of one *Brutus* long before, but it is no more then a meere brute. King *Iames* is the first King of the *Island*, that wee reade of in good *Histories*. And surely *Non sine numine Diuum*, this came not to passe otherwise, then by Gods direction, from time to time. When the two *Daughters* were so matched, why should *Scotland* be preferred? when a^b new race had gotten the *Crowne*, why
I should

^a Cambd. in sua Brit. pag. 5.

^b The name of the *Tudors*.

^a Noted by the late Earle of Northampton, in his speech for the Recognition, made in Parliament. 3. Jac. 26. Maij. M. S.

should the name within the space of 115 yeares be thus extinguished? When many *pretenses* were made to this *Land*, why should they all in this one *King* be concentrated and vnited? ^a that of the *Britaines* by *Cadwallo*, that of the *Scots* by *Fargus*, that of the *Picts* by the Daughter of *Hungus*, that of the *Saxons* by the Sister of *Edgar*, that of the *Danes* by the Daughter of King *Christian*, and that of the *Normans* by the Daughter of *Henry the seventh*, from all the which he was a *Lineall Descendant*. Surely to let vs know, that this was the *Salomon*, whom God from the beginning had anointed *King ouer all Israel*, and accordingly he raigne*d in Hierusalem ouer all Israel*. And so much of the sixt Circumstance.

THe seventh Circumstance is the *time of his Raigne*, the which, though it falls short in a *diuided*, yet in a *compounded sense* exceeds the *patterne*. For though he raigne*d not so long,*

long ouer all Israel, yet in all hee raigned
 58. yeares. A long, and a blessed raigne,
 wherein he was married to one *Queene*,
 and (as he said of *Tigranes*) to a thou-
 sand *Vertues*. A Raigne like that *Σειρή χρυ-*
στεία, or golden chaine in *Homer*, whereof
Πάντες τὲ θεοὶ, πῦσαι δὲ θεῶναί, the seuerall linkes
 were seuerall blessings, with the one
 end fastened to his *Cradle*, and the other
 dropping into his *Graue*. And surely
 God Almighty, to let vs know that it is
^a *by him that Kings doe raigne*, makes
 them sometimes to gouerne *States* (and
 that very well) before they be able to
 gouerne themselves. ^b *Varanes* his childe
 was crowned King, while he was yet in
 his *Mother's wombe*. ^c *Fredericke the se-*
cond, when he was but three yeares old.
^d *Ioas*, when hee was but seuen. *Salomon*,
 (as some ^e *Rabbins* thinke) when
 hee was but ten. ^f *Charles* the ninth,
 when hee was but eleuen. ^g *St. Lewis*,
 when he was but twelue. And our late
Soueraigne aged little more then ^h *so ma-*
ny moneths. Thus God stockes those

Iliad. 1.

^a *Prou.* 8. 17.

^b *Agathias libr.* 4.
applicata ad vte-
rum corona.

^c *King of Sicilie.*
Polychron.

^d *4 Reg.* II. 12.

^e *Rabbi David*
Kimchi apud Ly-
ram. Salomonem
decennem regni
initio suscepisse fi-
lium Rhehobo-
am. Although all
the Greeke and
Latine Fathers,
make him to be
12. yeares old.

^f *Inuentor of*
France. in Car. 9.

^g *Ludouico suf-*
fectus est Ludo-
uicus filius, annos
duodecim natus.

Gaguinus. Com-
pendij sui libr. 7.

^h *Regnam cessit fi-*
liolo vix tredecim
menses nato.

Cambd. Eliz. pag.
119.

Kings with Daies, whom he meanes to stocke with Goodnesse. Thus our Deare Master, who raigned better, raigned also longer then King Salomon, whole Raigne in Hierusalem ouer all Israel, was no more then fortie yeares: And so much of the seuenth Circumstance.

AND hitherto, Most High and Mightie, most Honourable, Worshipfull, and welbeloued, you may imagine I haue offered vnto your thoughts, not only a *Statue* of King Salomon, but withall, as the *Gracians* did in their *Hercules*, and *Xenophon* in his *Cyrus*, an *Idea*, or Repræsentation of all the perfections requir'd in a *King*. But, out alas! those *Statues* of theirs are (as the *Soule* that frames them) *lasting*, and immortall, but this of ours made of *Flesh and Bloud*, *Maiores nostrum damno, quam suo* (as ^a hee said of *Titus*) to our losse, but his great Aduantage, is proued *Mortall*. I, but did you not know before (will some men say) that the King
was

^a Sueton. in Tito. Non memini me legisse mala morte mortuum, qui libenter opera pietatis exercuit. Hieron. disc. 13.

was *mortall*? I did indeed, And I know
withall, the state of *Christendome* doth
require, that such a King, as this, of
these *Sayings*, and *Doings*, and *Wisedome*,
and *Experience* of 58. yeeres, should
haue beene *immortall*,

^a *Verum oneranda mihi non sunt,
memoranda recepi,*

Fata —

Our onely comfort is this, that as he
liued like a *King*, so he died like a *Saint*.
He did rather (as Saint *Hierome* said of
Nepotian) *migrare*, *quam mori*; or (as
Saint *Bernard* writes of *Hubertus*) *abire*,
quam obire, hee did not *dye*, but fall a-
sleepe, *Dormiuitque Salomon*, And *Salomon*^b *slept*. Neuer haue you read of any
King, that left this world more *resolved*,
more *prepared*, as though hee had vn-
brac't himselfe for his *Bed*, rather then
for his *Graue*. And it was his fashion
so to doe, when hee was summoned by
any *sicknesse*. God dealt with this *Bles-*
sed Prince, as he did with ^c *Ezechia*, for

I 3

certaine

^a Aufon. Burdig.
pr. fef. cap. 19.

^b *Felix somnus cum
requie, requies cum
voluptate, voluptas
cum eternitate.
Petrus Damia-
nus de Stephano.
Dulcis simul &
beatus somnus.
Gregor. Nyssen.
de cod.*

^c 4 Reg. 20. 6.

a Taken by Mr.
Deane of Winche-
ster, and shewed,
and approued by
the King in his
life time. M. S.

Κατὰ ἑαυτὸν ἐ-
λάτ. Solon apud
Plutarch.

certaine yeeres before his *Death*, hee
was call'd vpon by his sicknesse at *Roy-
ston* to set his *House in Order*. Lord, what
a *Speech* hee then made to his Sonne
our præsent *Soueraigne*? O *Verba Brac-
teata*. Not a syllable in all the same, but
deserues to be written in letters of Gold.
How powerfully did hee charge him
with the care of *Religion* and *Iustice*, the
two Pillars (as hee tearm'd them) of his
future throne? How did he recommend
vnto his loue, the *Nobilitie*, the *Clergie*,
and the *Communitie* in the generall?
How did he thrust, as it were into his in-
ward bosome, his *Bishops*, his *Iudges*, his
neere *Seruants*; and that *Disciple* of his
whom he so loued in particular? And
concluded with that heauenly Ad-
uice, to his Sonne, concerning that great
Act of his future marriage, To marrie
like himselfe, and marrie where hee
would. But if hee did marrie the
Daughter of that King, hee should
marry her *Person*, but hee should not
marry her *Religion*. But now at this
sicknesse

sicknesse more shaken with the fits of a raging Feuer, the neerer Death drew vnto him, the more he prepar'd himselfe for it. All his *Latter dayes* hee spent in prayer, sending his thoughts before into *Heauen*, to bee the *Harbingers* of his happy Soule. Some foure dayes before his end, he desired to receiue the *Blessed Sacrament, Viaticum Æternitatis*, as it is tearm'd in the *Ancient Councels*, a blessed Bait, that the deuout soule vseth for the most part to take in *this life*, when it is ready to trauaile for the *other life*. Being demanded, if hee was prepared in point of *Faith*, and *Charitie* for so great a *Deuotion*; He said hee was, and gaue humble thanks to God for the same. Being desir'd to declare his *Faith*, and what he thought of those *Bookes* he had written in that kinde, Hee repeated the *Articles* of the *Creede* one by one, and said hee beleeued them all, as they were receiued and expounded by that part of the *Catholique Church* which was established here in *England*. And said with

a kinde of *ſprightfulneſſe*, and *viuacitie*, that *what euer hee had written of this Faith in his life, he was now ready to ſeale with his Death*. Being questioned in point of *Charitie*; He answered preſently, that hee forgaue all Men that offended him, and deſir'd to be forgiuen by all *Chriſtians*, whom hee in any wiſe had offended. Being told, that Men in *Holy Orders* in the Church of *England* doe challenge a power, as inhaerent in their *Function*, not in their *Perſon*, to pronounce and declare *Remiſſion of ſins*, to ſuch as being *penitent* doe call for the ſame; And that they haue a forme of *Absolution* for that very purpoſe, ſet down in the Booke of *Common Prayers*;
 a He answered ſuddenly; *I haue euer beleeu'd, there was that power in you, that be in Orders in the Church of England. And that, amongſt others, was vnto me an euident demonstration, that the Church of England is without all queſtion the Church of Chriſt. And therefore I a miſerable ſinner doe humbly deſire Almighty God to*
abſolue

a So his Maieſtie had done before, ſaying, that it was *Apoſtolicall*, and a very good ordinance, in that it was giuen in the name of *Chriſt*, to one that deſired it, and vpon the clearing of his conſcience. *Confer. at Hampt. Court. pag. 13.* alſo it is retained in the confeſſions of *Auguſta, Bohem, and Saxon.*

Absolue me of my finnes, and you, that are his seruant in that high place, to affoord me this heauenly comfort. And after the Absolution read, and pronounced, hee receiued the Sacrament with that Zeale, and Deuotion, as if hee had not beene a fraile Man, but a Cherubin cloathed with flesh, and blood. And some houre after, he said vnto his Sonne, the Duke, and others that stood about him, that they could not imagine what ease, and comfort he found in himselfe, sithence his receiuing of the blessed Sacrament. O, saith hee, that all my Lords would doe but thus, when they are visited with the like sicknesse. Themselues would bee more comforted in their Soules, and the world lesse troubled with questioning their Religion. From this time, to the houre of his death, the sicknesse preuailed more and more vpon his Body, and his Sense, and Memory not much impaired, Prayers were multiplied accordingly from houre to houre, for the comfort of his Soule. And as ^a Nazianzen saith of Saint Basil, that

^aIn eius vita.

K

he

^a Est magnificum, quod te ab omni cognatione vitiorum reprimis, ac reuocas; sed magnificentius, quod tuos. Quanto enim magis arduum est, alios prestare quam se; tanto laudabilius, quod cum ipse sis optimus, omnes circa te similes tui effecisti. Plin. sec. de Traiano in Paneg.
 ὁ μόνον ἑαυτὸν, ἀλλὰ καὶ τοὺς ὅσους αὐτὸν ἐφύλαττε καὶ παρῆς. Plutarch. de Cato- ne Maiore.

he did desire to dyc μετὰ ῥήματι τὸ εὐσεβέ-
 as, with some sentence of pietie in his
 mouth: so there were selected in Eng-
 lish, and Latine, some short sentences of
 Deuotion to raise, and lift vp his Soule in-
 to Heauen, before it came thither. With
 this he was so rauished, and Comforted,
 that as all his Seruants (neuer sufficiently
 commended for Diligence, and^a Deuoti-
 on) can beare witnessse, when he groaned
 now vnder the pangs of Death, yet was
 hee euer still, and as quiet, as a Lambe,
 when these Eiaculations were infused
 into Him. To one of them, to wit, Me-
 cum eris in Paradiso, he replied presently,
 Vox Christi, that it was the voice, and
 promise of Christ. And another, Veni
 Domine Iesu, veni citò, hee twice, or
 thrice repeated. And a while after, his
 hastning on forward towards his End,
 hastned vs also to that Prayer vsually
 said at the houre of Death; the which
 was no sooner ended with that sen-
 tence, In manus tuas Domine Commendo
 spiritum meum, but his Lords, and Ser-
 uants

uants kneeling on the one side, his Arch-
bishop, Bishops, and other of his Chap-
laines on the other side of his Bed, with-
out any pangs, or Conuulsion at all, Dor-
miuit Salomon, Salomon slept. And so
much of this eight, a most bitter Cir-
cumstance.

ANd yet this Bitternesse is like
the bitternesse of Myrrbe, very
vnpleasing vnto vs, but very
præseruatiue vnto him. ^a *Mors ianua vi-
tæ.* ^b He had no way, but by this Mor-
talitie, to cloath himselfe with Immorta-
litie. Were it not for this Sleeping, how
had hee obtain'd this æternall ^c *Drea-
ming?* which his Soule leuer'd from the
dregges of the Bodie, doth now enioy in
the præsence of God, enuiron'd no more
with Lords, and Knights, but with
troupes of Angels, and the Soules of the
Blessed, call'd in this Text, his Fore-run-
ners, or Fathers; And Salomon slept with
his Fathers. And therefore as ^d *Papinius
Statius* reports of the old *Arcadians*, that

K 2

mour-

^a *Cui peregrinatio
dulcis est, non amat
patriam. August.
in Psal. 93.*

*Cur hanc vitam
adeo amamus, ubi
quanto diutius quis
fuerit, tanto maio-
ri oneratur Sarci-
na peccatorum?*

*Ambros. de bono
mortis. cap. 2.*

*Nam cur mortem
adeo detestamur?
Ne videamus ni-
mirum descripta
in Apocalypsi Io-
annis. Cypr. lib.
de mortal. Sect.
17.*

^b *Si tamen fas est
aut flere, aut omni-
no mortem vocare,
quã tanti viri mor-
talitas magis finita,
quam vita est. De
Verginio. Rufo.*

Plin. sec. l. 2. ep. 1.

^c *Dormiunt mortui,
non solum propter
facilitatem resusci-
tandi, sed etiam
propter iucunda
insomnia, quæ ani-
mæ à corporibus
separatæ habent,
dum Deum facie
ad faciem, &c.*

Salmer. tom. 6.

tract. 44.

^d *Thebaid. 4.*

^a Plin. secund. de
viris illustribus. c. 2.

^b So the *Ægypti-
ans* mourn'd for
Iacob 70. daies;
Ioseph but 7.
daies. Gen. 50.
3. & 10.
So of the blef-
sed *Virgin* at the
death of *Christ*:
*Stantem lego, flen-
tem non lego.* Am-
brof. in Luc.

mourning all night for the setting of the Sunne, they were comforted notwithstanding at the *breake of day*, when they saw him in his *Spheare* againe. And as the people enraged at the death of *Romulus*, were quieted by and by with ^a *Proculus* his newes, that he saw him in glory riding up to *Heauen*: Much more must we *Christians* remain full of hope at the death of a ^b *Saint*, that is gone to his *Fathers*; *Dormiuitq; Salomon cum Patribus suis, And Salomon slept with his Fathers.* And no more of this ninth Circumstance.

ANd I must say lesse of the *Last* of all, pravented therein by the *Magnificence* of his *Maiestie*: Because, for any thing wee reade in the *Scriptures*, the *Funeralls* of the first, came nothing neare the *Stately Funerals* of our second *Salomon*. Shall I say therefore of my present *Master*, that he is a great, and a hopefull *King*? All that is true; but I leaue it to another, that hath
time

time to enlarge it. I will onely say, as
St. ^a Ambrose said of *Theodosius*, *Summam*
votorum complexus est, pius est; He hath
 shew'd himselfe, as we desir'd he should,
 a pious Sonne of a most pious Father. He
 layes, with all possible solemnity, the Bo-
 die of his Father in the Sepulchre of the
 Kings, erected by *Henry the seventh* his
 great Grandfather, *Tanquam in Ciuitate*
David Patris eius; Iust as this other *Salomon*
 was, In the Citie of *David* his Fa-
 ther. And yet, with due reuerence to his
 Maiestie, I must be bold to say, that all
 this is nothing to that Honour, which
 God hath done to the Funeralls of his
 Father. So ^b deare in the sight of the Lord
 is the Death of his Saints. For God hath
 prouided another Statue yet to adorne
 the Exequies of our Late Soueraigne. I
 doe not meane this Artificiall Repre-
 sentation within the Hearse; for this
 shews no more then his outward Body;
 or rather the Bodie of his Bodie, his
 cloathes and Ornaments. But I meane
 that Statue which (beyond all former

^a Orat. Funebr.
 de Morte Theo-
 dos. Imperat.

^b Psal. 115. 15.

^a *Te ad sidera tollit
humus. Plin. se-
cund. in Panegy-
r.*

^b *ζών ἀγαμέ
Cyrus Prodom.
in sua προσφων.
in Gregor. Theol.*

^c *Ecclūs. 30. 4.*

*presidents of Pietie) ^a walk't on foot this
day after the Hearse, one of Myrons Sta-
tues, Qui penè Hominū animas effinxerit,
which came so neare to the Soules of
Men, ^b A breathing Statue of all his
Vertues. This God hath done for Him,
or rather for Vs. For as he hath made a
liuely Representation of the Vertues of
Salomon, in the Person of King James :
So hath he done a like Representation of
the Vertues of King James, in the Person
of King Charles our Gracious Soue-
raigne.*

I will therefore conclude these Exe-
quies of Salomon, with a saying spoken
by that imitator of Salomon, ^c *Mortuus
est Pater, & quasi non est mortuus, Simi-
lem enim reliquit sibi post se.* Though his
Father be dead, yet is he, as though hee
were not dead, for he hath left One be-
hinde him most like himselfe. Whom
God long prosper, and preserve.

The Grace of our Lord &c.

FINIS

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Excellent Maiestie.
M.DC.XXV.
